

FIVE POEMS TO WALT WHITMAN.

BY BAKER BROWNELL.

JOY.

GLAD fury in this man
Soils the deep vacancy of a soul
With fervent smoke; sentience
Burns blindingly, an eager fact,
A glorious caprice, crowding
The stillness with joyous flames.

Joy validates the man;
Joy is the stuff of sense: a fire,
A shock, a passionate temperature,
A finger's touch through joy
Is vindicated being. Blindly
Soaring, this man tastes sweetness
In the will's texture—in the urge,
The passion of a thing to be, the thrust
Of life, the fiery, blind sweetness
Of tasted being—joy
Testifies, joy is enough of being.

Earth will, sweet with wonder,
A world held in the glowing moment
Of a touch; a moment's universal touch
Of earth, deeds, hands, things of all space,
Vivid with certainty, warm with the will
Of sensed being: Being, being touches this man!

His fate is joy; chance
Colors the moments of his touch
With blinding gladness; upward
Storms his fury, his all, his joy being,
A lonely gust of storm across a stillness.

WHERE TRIUMPH?

Where triumph, where your conquering,
Exultant man,
Winner of sovereignty?

Man of burning self,
Are you
Passion's consciousness?

Devourer, hungerer
For red experience, are you
A nodule
Selfed, whorled, whipped out of the sweep
Of passionate being?

You win, passion's man,
Not sovereignty, not control,
But certainty
Of passion's experience.

You, Walt Whitman,
Are passion—your triumph—you
Are being's triumphant urgency.

An intuition of passionate being,
Of huge urgency,
Floats you on.

* * *

Painted circumstance there is,
A splashing thing,
A spattered sunset, lost
On a profound sky.

Ochered, red-rouged things,
Irresponsible,
Spill their manyness
Into colorless depths.

Glint many attentions
In the jewelled dome of experience
Hiding the single sun.

Beyond—
 One passion, one experience,
 One knowing that is being—beyond
 Is being.

* * *

Attend, attend to the voice
 Of wordless being.

THE DISTURBER.

Disturber of spaceless quiet, disturber of the sleep surrounding
 peace and war with curtains of stillness! Deeds and deeds
 undone roused from the deep dream of silence into thrilling
 agitation! Whitman, seer of disturbance!

Out of nests in the still sleep of space rise restless things, particu-
 lars, strugglers with time, mute pupils learning the eloquence of
 wordless distance, hungers, disturbers. Out of coolness, out
 of the calm thoughtless soul, rise thought, hot delimitation,
 time eagerness, conflict and man's peace, cramped derivations.
 Derivations of the absolute, Walt Whitman, poet!

VISION.

Man, what do you see, struggling, searching, exulting; what do you
 see hungering there, beyond the satisfied pomp of conventions,
 forms, codes?

Vision, Walt Whitman, vision of simple, sturdy stuff, of the real's
 intensity, vision of man's being!

You suffer experiences of being, delirious sickness, glad shouting,
 "Self have I found. I experience that which I am. Joy, intense
 experience is the color of me."

The being of you, Walt Whitman, is it felt or feeling? Man creature,
 you would know being never by the formal texts of man's
 understanding!

WAR.

Power and the glory of huge motion fill him, fill utterly with massive single sensation. A cup seeking fulness, a glad mirror crowded with burning light, utterness of sense, of realization, hungers in him.

Of hugeness, demonstration, war, this man is glad; glad of its certainty, its massive will, its proof, its storm. War disturbs terribly man's moderations.

BEYOND PROTESTANTISM.¹

BY EDWARD SCRIBNER AMES.

A SURVEY of the changes in the underlying conceptions and convictions of religion suggests that we are in the midst of a vast movement of man's spiritual life, which is fully as profound as the Reformation in which Luther led the revolt against Catholicism, or as the transformation of early primitive Christianity by its acceptance of the instruments and methods of Greek philosophy.

In order to appreciate what is carrying the development of Protestant Christianity beyond the bounds of Protestantism it may be helpful to glance at the Catholicism of the Middle Ages, from which Protestantism arose. There were two important factors in Catholicism. One was the doctrine of the depravity of human nature, and the other was the conviction that the Church and its sacraments offered the means by which man's sinful nature could be redeemed from this wicked world and made fit for heaven above. The Church surrounded the child from infancy and offered its good offices as the means of grace. Through baptism the child experienced birth out of its inherited evil nature into spiritual life. Through confirmation he advanced to mature strength. In the Eucharist or Lord's Supper the inner life was renewed and nourished. Man's nature was held to be so deeply sinful that the cure of his maladies required also penance and extreme unction. Further, special consecration was needed for those who were to bear offspring and this was provided in the sacrament of marriage. The seventh sacrament was that of ordination by which one was given the spiritual qualities necessary to the priesthood and the various clerical duties.

¹ The reader will find the views expressed in this article elaborated in the writer's book *The New Orthodoxy*, just published.